

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,503.—VOL. XXIX. [Registered as]

SATURDAY, OCTOBER 30, 1909.

[a Newspaper.]

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London Spiritualist Alliance, Ltd.

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For further particulars see p. 519.

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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

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Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, *Secretary.*
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In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

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(ANSWERED)

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CONTENTS.

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NOTES BY THE WAY.

There was a time when so-called 'Religion' was at deadly grips with Science. It was Holy Church against the Devil. Later on, Religion suspected Science, hitting out at it when it advanced a step or two, and watching it distrustfully in proportion as it grew confident. To-day, while not quite reconciled to Science, Religion tries to shut it up to its 'proper sphere,' in the spirit of the very masculine voter who tells the woman claimant to go home and mind the baby.

Of late years, many, in Religion's name, have welcomed Science whole-heartedly, as 'the handmaid to Religion,' though even that halts. Why 'handmaid'? Is it possible that some day Religion may be the handmaid to Science? In this connection, 'The Biblical World' (U.S.) is whole-somely outspoken. It thinks that the growing regard for Science is 'calculated to give us hope and courage':—

The assimilation of the scientific spirit in the realm of theology and religion unifies the spiritual life. A house divided against itself is ever in danger of collapse. To think scientifically in one chamber of the mind, and then to abandon this way of thinking, to bow the knee to authority the moment one crosses the threshold into another chamber, is to make one's mental life an internal contradiction, and one's mental progress hesitating and ineffective. It is only when, with full confidence that what is true is good, the thinker faces the facts in every realm with equal openness of mind and equally cordial welcome to truth new or old, that he really comes to the stature of intellectual manhood and marshals all his spiritual forces on the same side of the battle.

A short time ago, in 'The Daily News,' a letter appeared, giving an account of a remarkable dream which, although it did not lead to the saving of a life, sufficed to convey a warning of death. The writer concluded with a reflection which calls for remark. He said:—

I have always regarded it as a clear, solemn warning given, through me, to my friend to prepare for his coming end, and I entertain the hope that it was effective. I should, however, be glad if any of your readers would throw a little more light on the phenomenon. Until better informed, I shall continue to believe that the great Benefactor, who, in His mercy, regards the welfare of every one of His creatures, has not ceased to exemplify what Elihu says: 'In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose and hide pride from man.'

The warning came only two or three days before the catastrophe, and the dreamer says he hopes the warned man prepared for his coming end.

We should like to ask him the meaning of that: but

that is not our main purpose. What arrested our attention was the attributing the dream to the intervention of God. In a sense, all that comes is of God, for God works through all creatures and all things; and this dream, if it had intention in it, may have come from Him in the same sense that the shining of the moon or the motherly kiss comes from Him. In other words, it was the suggestion of a spirit-friend. It is not for our good that we should be always inferring the action of a Personal and Almighty God.

One of the foremost leaders of religious thought in America, Hiram W. Thomas, has just gone home, after a life of stress and service as a pioneer of rational and spiritual Religion. 'Unity,' whose editor and his friends dearly loved him, has reprinted his great sermon preached at 'The World's Columbian Exposition.' Its subject was 'The Things that Unite Mankind,' and a part of it contained one of the most convincing and pathetic pleas for union we have ever read. This plea culminated in the thought that in essence all religions are one and the same, as expressions of faith in unseen things and as strivings after the higher life. In relation to conduct, all say the same things, though in relation to opinion and speculation they differ.

Then the preacher drew his great conclusion that, even as to these differences, all agreed that in some way man is so like God, or God is so incarnated in man, that between earth and heaven, between man and God, there is the possibility of communion:—

And hence in all these religions there are prayers, consecrations, and efforts to be like the Divine, and hopes of a life beyond the years of time. And these deeper arguments and sentiments should tend to make the children of earth one.

All come by the way of birth; all go by the way of death. Between the morning and the evening all toil and suffer, laugh and weep, love and hope; and surely they should be kind to each other by the way. Hunger and pain are the same to all, and grief and sorrow are felt alike in all hearts. The Eskimo mother and the mother from beyond the sea who buried their babes from their tents here mourned as other mothers mourn. Their tears were great, deep, tender, human tears. Oh, we ought to love one another in a strange world and life like this, where all are journeying to the grave and to some unseen land in the great beyond.

What are the things that divide and separate mankind and how shall these divisions be overcome? Race prejudice, the dislike, the hatred of one tribe for another, and hence the effort of one to destroy the other, is perhaps the oldest. In other times the feeling has survived more in the form of a prejudice than of hatred or fear, a feeling of superiority of one over the other, the feeling that the white man is better than the black man and that the American or European is better than the Chinaman. Intellectually and socially this may be a fact, but it should be a reason for kindness and helpfulness and not for hatred and oppression.

We are often discouraged in the presence of ecclesiastical foolishness and bigotry, and of political and international envy and suspicion: but when we come across such pleas as this, we hope again. Surely, we say, these divinely human aspirations are pledges and prophecies of the coming triumph of the God in Man.

'The Humanitarian League' has just published the good Bishop of Hereford's speech in the House of Lords in support of his Cruelty to Animals Bill, which prohibited 'three highly objectionable forms of sport—the hunting, coursing and shooting of animals which have been kept in confinement—which more and more every year are felt to be an offence to the public conscience.'

The Bishop tried to make their Lordships see the difference between shooting a pigeon let out of a trap and a partridge free to fly; between tearing to pieces a stiff and frightened rabbit just taken out of a crate and hunting down a wild rabbit; between hunting a carted stag and a wild stag on Exmoor. He failed; and their Lordships flung out his Bill by sixty-two to twenty-five. He had with him an Archbishop and five Bishops. Where were the other representatives of Jesus Christ?

In the course of his speech, the Bishop showed how inherently vicious and vulgar were those squalid 'sports,' and then, striving to enlist their Lordships' sympathies, he half flattered them in conclusion as 'fine sportsmen.' He deprecated the inference that the upholders of these 'sports' were specially cruel, and then said:—

The real fact is that they do not think. Their thoughts are concentrated on the sport and they forget the suffering. It is surely our duty as legislators to see that these cruelties no longer remain as a shock to the humane feelings of the more enlightened part of the population. I venture to think that if there is any place in which it is appropriate that such a Motion as this should be moved and adopted it is your Lordships' House, which is noted as an assembly of fine sportsmen; and inasmuch as that is the character of this House it is specially incumbent upon such a body of men to see that sport is not degraded. Legitimate and manly sport is one of the preservatives of the finest elements of English life, and we should be specially careful to keep it from the stains that such practices as these cast upon it. *Corruptio optimi pessima*. Your Lordships are in a particularly favourable position for initiating a beneficent motion of this kind, for you are independent, have time to consider it, and wide experience on the subject. By approving the Second Reading of this Bill you will purify English sport, remove a discreditable stain, strengthen the hands of the police in all parts of the country, and satisfy enlightened public conscience.

But the gallant 'sportsmen' were obdurate, and the Bishop and his Bill were shown the door by nearly three to one.

We have received Number Two of 'The Equinox'—three hundred and ninety-seven grandly printed pages of the same stuff as Number One, with clever illustrations which demonstrate vast painstaking, and with Papers which prove that occult knowledge can go hand in hand with violent balderdash and something very much like mental derangement. We are quite willing to confess, however, that this extraordinary publication goes into subjects that are not in our way. Our judgment is mainly based upon the riotously slap-dash style of its writing.

The following outbreak by Edison, years ago, it is true, has still some *raison d'être* in it. Too upsetting, perhaps, but not entirely undeserved:—

Text books are mostly misleading. I get mad with myself when I think I have believed what was so learnedly set out in them. Take a whole pile of them that I can name and you will find uncertainty, if not imposition, in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious, out-of-the-way experiments that they never did, and upon which they have founded scientific truths. I have been thrown off my track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment yourself and you find the result altogether different. . . . I tell you there are more frauds in Science than anywhere else. I would rather know nothing about a thing in Science, nine times out of ten, than what the books would tell me—

for practical purposes, for applied Science, the best Science, the only Science.

I'd rather take the thing up and go through with it myself. I'd find out more about it than anyone could tell me, and I'd be sure of what I knew. That is the thing. Professor This or That will convert you out of the books, and prove out of the books that it can't be so, though you have it right in the hollow of your hand all the time and could break his spectacles with it.

The reason very largely is because the official custodians of Science are too sure about the final value of their own speculations and experiments, and too unwilling to admit their extreme limitations. But the philosophers of the abstract would have been just as unsatisfactory. St. Augustine, for instance, needed the lesson contained in the following story:—

Walking on the sea-shore one day, St. Augustine saw a child ladling the sea into a hole in the sand. 'What are you doing?' asked the saint. 'Emptying the sea,' replied the child. 'But that is impossible.' 'Not more impossible than for you to empty the universe into your brain,' said the child, who then vanished.

The following, by Charles Buxton Goings, is exceedingly wise and beautiful. It is from his new book, 'Star-Glow and Song':—

DAYBREAK.

As the faint dawn crept upward, gray and dim,
He saw her move across the past to him—

Her eyes as they had looked in long-gone years,
Tender with love, and soft with thoughts of tears.

Her hands, outstretched as if in wonderment,
Nestled in his, and rested there, content.

'Sweetheart,' he whispered, 'what glad dream is this?
I feel your clasp:—your long-remembered kiss

'Touches my lips, as when you used to creep
Into my heart; and yet, this is not sleep—

'Is it some vision, that with night will fly?'

'Nay, dear,' she answered; 'it is really I.'

'Now little sweetheart, it is you, I know!

But I knew not the dead could meet us so,

'Bodied as we are—see, how like we stand!'

'Like,' she replied, 'in form, and face, and hand.'

Silent awhile, he held her to his breast

As if afraid to try the further test—

Then, speaking quickly: 'Must you go away?'

'Dearest,' she murmured, 'neither night nor day!'

Close on her bosom, then, she drew his head,

Trembling. 'I do not understand,' he said;

'I thought the spirit world was far apart . . .'

'Nay!' she replied; 'it is not now, dear heart!

'Quick, let me close your eyes with kisses . . . so . . .'

Cling to me, dear! . . . 'tis but a step to go!'

The white-faced watchers rose, beside his bed;

'Shut out the day,' they sighed; 'our friend is dead.'

MR. ROBERT COOPER.

We regret to learn that Mr. Robert Cooper, who is over ninety years of age, and has been identified with Spiritualism for a great many years (about half a century), is now very ill, quite helpless, and bedridden. Through business misfortunes he is entirely dependent on the charity of his family, and the small sum which they can devote to him will not supply him with the nourishment and care he requires. As the doctor has ordered a water bed and other things which they cannot afford to provide, we sincerely trust that there are enough kind friends who knew him in the past, and are aware of the good work he did, and the money he spent for Spiritualism, who will feel inclined to help him now in his dire need, and make his declining days as comfortable as possible. Contributions sent to the Editor of 'LIGHT' will be duly forwarded to Mr. Cooper's daughters, who are caring for him to the best of their ability.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 4TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MADAME ALICE LE PLONGEON,

ON

'Dr. Le Plongeon's Discoveries concerning the Mayas and Egyptians and Atlantis.'

(With Lantern Illustrations.)

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings:—

1909.

Nov. 18.—MR. J. J. MORSE, under spirit control, will reply to Written Questions from the Audience.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

1910.

Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'

Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).

Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'

Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'

Feb. 24.—MR. ANGUS MCARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG, on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

May 26.—MISS E. KATHARINE BATES, on 'Mind and Heart in Psychical Research. True Scientific Methods.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.,
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 2nd, Mr. J. J. Vango will give illustrations of Clairvoyance, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On the 9th, Mrs. Place-Veary; 16th, Mr. J. J. Vango; 23rd and 30th, Miss Florence Morse.

MEDIUMISTIC DEVELOPMENT.—On Thursday next, November 4th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. Also on December 2nd and 16th.

THOUGHT EXCHANGE.—On Thursday, November 11th, at 4 p.m., a 'Thought-Exchange' Meeting will be held. Discussion will follow.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 5th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of

general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing one friend to the Friday meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

PROFESSOR LOMBROSO'S LAST WORK.

Professor Cesare Lombroso's latest book, 'After Death—What?'* only appeared in English translation the day before the author himself 'fared forth' to solve for himself the great problem to which he had devoted so many years of patient investigation. This illustrious man of science, who from the variety and ingenuity of his researches into many problems of more than national importance, might be called the Crookes of Italy, resembled the English scientist also in the care with which he verified every spirit phenomenon which came under his notice. Unlike his compatriot, Morselli, who authenticates the phenomena with one breath and belittles them with the next, Lombroso carefully distinguishes between the medium as agent and the manifesting intelligence as principal, and a great portion of the present work is devoted to showing how far the personal psychic faculties of the medium can be regarded as explanations of the phenomena, and how far the manifestations are beyond anything that can be attributed to any power or knowledge possessed by the medium. On this latter point Lombroso has no doubt whatever, and this book effectually disposes of the assertion so frequently made—without the slightest foundation—that Lombroso had abandoned his belief in Spiritualism. It therefore comes at an opportune moment, and furnishes in itself an obituary notice of its author, as far as concerns this branch of his life-long scientific activity.

The Preface, dated October 29th, 1908, just a year ago, may be taken as representing Lombroso's final opinion. He notes the 'uncertainty' of spirit phenomena as compared with experiments in physics that can be repeated at any moment, 'always accurately tallying in time and space,' and continues:—

But note this well, that, however doubtful each separate case may appear, in the ensemble they form such a compact web of proof as wholly to resist the attacks of doubt. In psychical matters we are very far from having obtained scientific certainty. But the Spiritistic hypothesis seems to me like a continent incompletely submerged by the ocean, in which are visible here and there broad islands raised above the general level, and which only in the vision of the scientist are seen to coalesce in one immense and compact body of land, while the shallow mob laughs at the seemingly audacious hypothesis of the geographer.

The book itself consists of a series of descriptions and analyses of different classes of phenomena, slightly bound together by comments which, though brief, are pointed, and are all the more valuable because they illustrate the train of reasoning by which the proofs gathered force and consistency as they accumulated in the mind of the author. He tells us how his conviction that 'every force is a property of matter, and the soul an emanation of the brain' was shaken by observations of his own and others on hypnotic transference of the seat of sensation, thought transmission, clairvoyance and

* 'After Death—What? Spiritistic Phenomena and their Interpretation.' By CESARE LOMBROSO. T. Fisher Unwin. Price 10s. net.

premonitions; he describes these phenomena as 'taking place more readily in individuals subject to hysteria, or neuropathic, or in the hypnotic or dreaming condition, just at the moment, in fact, when the normal ideation is more or less completely inactive, and in its stead the action of the unconscious dominates.' These facts, he says, resemble manifestations of a function for which no physical organ can be found; and his chief objection to occupying himself with Spiritistic phenomena disappeared as soon as he had convinced himself of the existence of this function apart from any apparent physiological basis. He then describes the chief features of Eusapia Paladino's phenomena, and illustrates the obvious influence of the medium on the production of the phenomena by an interesting survey of mediumship in savage tribes. But, he says, 'it would be an enormous exaggeration to believe that this influence explains all such phenomena.' The externalisation of motricity, for example, 'cannot explain the development in the medium of force and energy much greater than is natural to him, nor the formation of phantasms absolutely different from his own body.' He refers to cases of various manifestations produced simultaneously, and to things that take place against the will of the medium, and even of the so-called operating spirit. At a séance with the Duke of the Abruzzi the table beat a royal march with its feet, but both Eusapia and 'John King' disclaimed all monarchist predilections. When Eusapia refused to give a sitting that was asked for, 'John' protested that he wanted it, and even cuffed the medium with his unseen but powerful hand. A materialised phantom, whose photograph was taken against her own will, but with the consent of Eusapia and 'John,' has been known to break the photographic plate, and the same thing occurred with a paraffin mould which had been obtained. 'It is clear,' remarks Professor Lombroso, 'that in Spiritistic phenomena a third will may intervene, which is not that of the medium nor of the sitters, but is opposed to the will of all of them.' He also gives instances in which persons were allowed no peace until they consented to act as mediums, and sums up this portion of the presentation of facts by saying that the mediumistic force is evidently combined with another force, which, by popular tradition and experimental observation alike, is indicated as emanating from deceased persons.

After giving many well-authenticated instances of phantasms of the dead, and cases proving spirit identity, with a further reference to the universality of similar beliefs among all peoples, 'at least in the humble classes, who are frequently nearer to the fountain of truth than they seem,' Lombroso refers to 'doubles,' to photographs and moulds of spirit forms, to phenomena of haunted houses, including some actually observed by himself, to the hypotheses of trickery and telepathy, and shows that 'the facts relating to the activity of phantasms are so numerous and so well proved that we can construct their biology and psychology.' Under these heads are discussed some of the most salient powers and capacities of spirits, their habits and personal peculiarities when manifesting their knowledge (or ignorance) of things on earth, and of future events, their whims and tempers, and the difficulties of communicating through unaccustomed channels, under every disadvantage. The methods of manifestation have been greatly perfected since the first raps were heard sixty years ago, and Professor Lombroso evidently hopes that still further progress will be made. Yet, as he reminds us, 'we should expect the influence of the medium to be preponderant over that of the spirit of the dead, because the former possesses a complete organism, while the spirit can do nothing without the aid of the medium.' The book is largely a collection of valuable facts and observations rather than laborious argument, but it shows how entirely unsafe it is to rely on foregone conclusions and to criticise the actions of spirit manifestants from our own notions of what they ought to be able to accomplish. The illustrations, mostly from photographs, represent levitations of tables and medium, casts from impressions of spirit hands and faces, spirit forms appearing with the medium, and exact methods of verification and registration such as have been used by Lombroso himself and other scientific investigators.

MAN THE EXPLORER AND DISCOVERER.

'For in our searching are fulfilled all our desires, and we obtain the victory over all worlds.'—KHAND. UPANISHAD.

By many people the undying interest taken in polar exploration is regarded as little less than a phenomenon. No sooner does one voyager into the unknown return than his unfinished task is undertaken by a man even more intrepid. And it must ever be so. The secret of this extraordinary enthusiasm is only to be found in the fact that man is essentially an explorer. It is not simply lust for fame or added territory that impels men to endeavour to place themselves Farthest North or Farthest South, but rather that only endeavour so full of difficulty and danger can at all stay their passion for discovery.

Of all the fires that feed the lives of men, there is none greater than this passion for discovery. Its roots lie far down in the soul itself, and, like all deeply-seated appetites, it has its purpose. Jesus Christ knew this, and his command was ever 'Go forth!' 'Find your truest life by spending it in service!' The principle of self-realisation through altruism, of dying to self to live a higher life in the welfare of others, is an absolute contradiction of the methods of all religions with the single exception of Christianity. Self-absorption spells death. To realise this we need only think of what Buddhism has done for its adherents. It is only since India has become inspired by Christian ideals that its people have begun to live in any true sense of the word. It may be profitable to practise introspection, if only to discover that man is a microcosm, and that the whole universe is in vital relation with him. Nevertheless, the ascetic will sooner or later find his life become impoverished to the extent in which he holds himself aloof from his kind.

It is the supreme law of the soul that it attains to complete insight into its own nature only by satisfying this desire for exploration, and the wonderful thing is that it finds itself in and through that in which it never dreamed it had even an interest. In saving the poor, the philanthropist, if he is not already aware of it, will presently find he has been saving himself.

First, there is the impulse towards discovery, and following its satisfaction, self-realisation, and the coming of the soul into its own. In every form of 'going forth' man discovers himself to himself. Through toil he comes into the realisation of his strength and weakness. The artist in his poem, song, or edifice of carved stone petrifies his individuality, and, to the extent to which they appreciate his efforts, his fellows see their own nature mirrored forth. His virtues and vices reveal their own potentiality. While the new revelation has all the significance, it has, at the same time, all the frailty of a vision. To make the idea a fact, to give the vision the substance that is lacking in 'the baseless fabric of a dream,' a corresponding activity must follow on the dawn of the new knowledge. What has occurred in the realms of Feeling and Intellect must find an outlet in the field of the Will before a real and permanent advance in self-development is made. Not the Mystic, but the Benefactor, not the meditative Seer, but the person who has merged his personal interests in the welfare of the masses it is who is blessed with the truest self-consciousness and can boast of having 'found himself.'

To throw himself out of himself, 'to exert himself,' has been the law of man's life from the time when he experienced what has been called 'the Fall,' and in like manner, since New Testament days, man has in some vague way known the esoteric truth that an existence beyond the grave worthy of the name of eternal life is the unique reward of thus constantly exhausting his powers for the common good of all. Perhaps an illustration will help us here. Although Nature has been broadly divided into three kingdoms—Mineral, Vegetable and Animal—actually the planes of existence are as multitudinous as life is various. The simplest form of life is a single protoplasmic cell, and multitudes of these, organised, make up the world of living creatures. In organic life we find that the simple cells, in addition to living their individual lives, are controlled by a spirit living a life higher than the cell-sphere. This is nicely exemplified in that highest

of flowers, the daisy, which is really an aggregation of flowers. In the human family again we find interests and ideals exceeding for the time being those of the units of which it is made up; and similarly, in succession, might be mentioned the City, the State, and the Race. It is only to be expected that the creature's individual and temporary interests must often be over-ruled by the laws of the new and higher order to which, in a secondary sense, it belongs. But 'he that loseth his life, for my sake, shall find it.' This dogma of Christ is the law of progress towards the ideal, and the promise in its trail is often the sole solace in the dark days of transition. The life that is lost is the small collection of individual interests—a possession the creature may selfishly regard as his own; the life that is found is another and a higher one in the infinite 'mansions' of God.

The passion for discovery is the master-force of the spiritual life, and is but the human side of the eternal truth of self-realisation through love. Humanity ultimately 'finds itself' divine, and Deity is 'glorified' in humanity. Every spark of life has its aching for expression in a higher vehicle. It is afflicted with the quest of the Infinite, and, on the other hand, God discovers Himself in the universe and lives His life in its creature-manifestations of His power, beauty and joy. It is a dogma, but only a dogma, that God apart from the universe is self-sufficient. The great philosophic school of Hegel, however, contends that the soul is God, and that the universe is but the theatre in which He is everlastingly coming into His own. We see then that when, through the divine passion of Altruism and Love, the soul is born into the realisation that spirit is one, that its real interests are synonymous with those of humanity at large, and that its apparent fellow, so far as origin, life, and destiny are concerned, is inseparably connected with itself—that moment is one of those mighty incidents in the history of the universe when God discovers Himself to Himself.

G. W. BUCKTHOUGHT.

THE TEACHINGS OF SPIRITUALISM.

If we realise that we ourselves are spirits, that this is a spirit world, and that all mind action is really spirit expression, we learn to take things calmly, comport ourselves wisely, and enjoy conscious fellowship with the beings of the after-death world. But for such experiences we must prepare ourselves. It is necessary that we enter into the 'closet' of our inner being, and, in the 'silence,' receptive and at peace, wait for 'the manifestation of the spirit' that shall move upon and within us, touching us into harmonious response to the divine inflowing of life and love. Under such conditions Spiritualism leads to spiritual awakening and soul growth. Instead of being limited to spirit intercourse, the reception of messages from incarnate people irrespective of tone and quality, it enables us to attain to spiritual communion—the blending of thought and desire in loving sympathy with high aims and spiritual values—and we meet illumined souls on their own plane of purity, sincerity, and sweetness; or approximate somewhat nearly to those refined conditions, so that we may receive from spirit teachers blessed ministrations and inspirations that will attune us to higher issues, and baptise us into at-one-ment with the Infinite Life and Love.

The charm of an uncontaminated spiritual religion is its simple joy in affirmatives. It has for its guiding light the saying, 'I delight to do Thy will, O my God, yea Thy law is within my heart.' That is Spiritualism *in excelsis*: and there is nothing beyond it or higher than it. How charmingly Robert Louis Stevenson put this:—

I wonder if you ever thought of the obscurities that lie upon human duty, from the negative form in which the Ten Commandments are stated, or of how Christ was so continually substituting affirmations. A kind of black angry look goes with that statement of the law of negatives. To love one's neighbour as one's self is certainly much harder, but states life so much more actively, gladly, and kindly that you begin to see some pleasure in it; and, until you can see pleasure in these hard choices and bitter necessities, where is there any good news to men? It is much more important to

do right than not to do wrong; it is possible to do right, but impossible not to do wrong. Faith is not—to believe the Bible, but—to believe in God; and, if you believe in God, where is there any room for terror?

The fact is, the new doctrines which are finding favour among broad-minded religious thinkers are founded almost wholly on the teachings of Modern Spiritualism. They are based, says Dr. Alfred Russel Wallace, 'upon the conception of mental and moral continuity.' He says:—

Spiritualism teaches that there are no imposed punishments; that dogmatic beliefs are absolutely unimportant, except so far as they affect our relations with our fellows, and that forms and ceremonies and the complex observances of most religions are equally unimportant. On the other hand, what is of the most vital importance are motives, with the actions that result from them, and everything that develops and exercises the whole mental, moral, and physical nature, resulting in happy and healthy lives for every human being. The future life will be simply a continuation of the present, under new conditions, and its happiness or misery will be dependent upon how we have developed all that is best in our nature here.

Under the old theory the soul could be saved by a mere change of beliefs and the performance of certain ceremonial observances. The body was nothing; happiness was nothing; pleasure was often held to be a sin; hence any amount of punishment, torture, and even death were considered justifiable in order to produce this change and save the soul. On the new theory it is the body that develops and, to some extent, saves the spirit. Inasmuch as we have fully utilised and developed all our faculties—bodily, mental, and spiritual—and have done all in our power to aid others in a similar development, so have we prepared future well-being for ourselves and for them.

The essential teaching of Spiritualism is, that we are all of us in every act and thought helping to build up a mental and spiritual nature which will be far more important to us after the death of the body than it is now. Just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or by undue indulgence in physical or sensual enjoyment, shall we be well or ill fitted for the higher life. Spiritualism also teaches that death makes no immediate change in the moral character or spiritual nature, and that everyone will suffer the natural and inevitable consequences of a well or ill-spent life, and the believer obtains certain knowledge of these facts regarding a future state.

Spiritualism has a word for all sorts and conditions of men. To the wrong-doer who persists in the wrong it speaks of inevitable consequences; it demands recompense, and enforces the moral law of personal righteousness. To the repentant sinner it says, 'Despair not, life is progressive; faint not, strive faithfully, and you shall yet rise to the higher spheres; loving spirits will aid you—they delight to assist the "spirits in prison" who aspire to rise.' To the sad, toil-worn soul it speaks of the bright beyond and 'rest for the weary,' relief from anxious care and burden, and enlarged spheres of usefulness and joy. To the doubter, who sees in death only a leap into oblivion and fails to recognise the possibilities of his spiritual nature, it comes as a Spirit of Truth, dispersing the darkness, and enabling him to see the path of progress extending into the land of the immortal. To affectionate hearts, hungry for knowledge of the whereabouts of their beloved ones, it is a 'comforter' indeed, restoring to their conscious companionship the angels of their love. To those who dread the future for fear of hell—lest they have not the true faith—it comes with strength and sweet assurance, calling them to have faith in the supremacy of good, the love of the All-wise; to rely with unflinching confidence on the unchanging beneficence of God, who 'doeth all things well.'

His love, so full of wisdom,
May be trusted to the end.

B. G. E.

Our old friend, Dr. J. M. Peebles, in a letter just received, says that he has been invited to attend the anniversary of the British Lyceum Union next spring, and fully hopes to do so. He will shortly publish a new book of some three hundred pages, entitled 'Spirit Mates.' An article from his pen on 'Reincarnation' recently appeared in the 'Chicago Tribune.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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A CHALLENGE TO MR. ARCHIBALD BROWN.

We were just remembering the apparent dying down of the Old Bogieism of some of our critics, and mentally congratulating them upon their advance to a better mind, when in came a sermon by Archibald G. Brown, of Spurgeon's old 'Tabernacle,' on 'A Warning against Spiritualism.' But, after all, we are consoled by noticing that it is not new, but a reprint of an old sermon, of 'some eight years since'—a genuine Old Bogie, venerable and stale—and offensive.

We are still further consoled by the reason given for the sermon's republication. 'It is now getting quite fashionable,' we are told, 'to indulge in palmistry and séances, and to consult clairvoyants, all branches of the same evil root.' And still worse, says the preacher, 'We may expect a growing manifestation of demon power in the last days.' In plain English, Spiritualism is going ahead; so it is time to frighten people away from it by crying 'Demon! demon!'

Most people are finding Old Bogie more tiresome than terrifying, especially when it is seen to be only one of the stage properties of evangelical preachers: but it suits us to take the matter seriously occasionally because we know that the Archibald Browns are a worry to some good Spiritualists who do not like to have their 'good evil spoken of.'

The first and most arresting fact is that Mr. Brown, like everybody else now, is a believer in the reality of spirit-communion. We used to be told that we were all frauds or fools: we are now told that we have got hold of a tremendous fact, or that a tremendous fact has got hold of us. A few years ago we were laughed at as sillikins: we are now the objects of horror as victims of the Devil. Yes; poor Brown is another seer of Satan. All the spirits who respond to us are 'Demons.' The angels have all gone, or were never here. He is very positive, very frightened, and very abusive. 'Spiritualism,' he says, 'is simply a synonym for the witchcraft denounced and accursed of God from beginning to end of Scripture.' 'Those who deal in it have direct communication with Satanic agency.' 'See behind that mask, the withered face of the old hag of witchcraft, accursed of God, denounced in Scripture, scathed by the prophets, confronted by the apostles, and only waiting to be cast into the lake of fire.' That is a good specimen of the inflated hysterical rhetoric well-known to frequenters of the old Spurgeon tabernacle.

What are the facts? 'From beginning to end of Scripture' there is spirit-communion that is not 'accursed of God' but the reverse. The Book of Ezekiel is simply full of it. Were the spirits who communed with that wonderful medium devils? Why not, if we are to take it that all spirits who now communicate are devils? If Mr. Brown

had lived in Ezekiel's days, and had then the outlook he has now, he would have denounced Ezekiel as devil-haunted; and, to tell the truth, with some reason, now and then. But, outside of that book, the cases of spirit-communion are far too numerous for citation here. The following may just be mentioned as specimens: I. Samuel, ix. 1-20; Isaiah xxx. 8-10; Genesis xxii. 11, 12; Judges xiii. 2-22; I. Kings, xix. 4-8; I. Chronicles, xxi. 15-27; Acts xxvii. 23-25.

Ah, yes, it will be said, these were all 'angels.' So it says, and so it was believed; and so we say and believe; but Mr. Brown says our angels are all devils. Why? Simply because in the Bible certain kinds of spirit-communion are forbidden. Good: but other kinds of spirit-communion are approved. The Bible can be quoted both ways. What right has Mr. Brown to cite all the denunciations and fling them at us as curses, while he says nothing about the obviously possible alternative that spirit-communion now may be the mixed thing that it was then?

But we are not content with that. We must really carry the war into his camp. He assumes (perilous assumption!) that everything in the Bible is God's word and God's truth. Therefore all the denunciations of foreign or unauthorised spirit-communion are God's denunciations of it! Is that so? A good deal of the denunciation of foreign or unauthorised spirit-communion may have been the denunciation of the heterodox by the orthodox; the denunciation of one school of mediums by another. Mr. Brown is in great danger of burning his fingers while playing with the fire of what he deems the cursing of God: and he actually does burn his fingers very badly indeed with one of his quotations. Piling up his curses, he does not see the effect of one of them. He is foolish enough to say:—

In the twenty-seventh verse of the same chapter (Leviticus xx.) you read, 'A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.' If there were no great sin in it—if it were but a small peccadillo—is it likely that the God of infinite love would have given expression to such a tremendous denunciation as this? Whatever it might be in the estimate of man, the sin of having dealings with familiar spirits was, in God's account, one that could only be adequately punished by death.

Now, Archibald, tell us like a man—Do you really believe that? Do you believe that 'the God of infinite love' ever gave such an infernal command? Would you not prefer to believe that this curse was the brickbat hurled at one school of mediums by another? In any case, if you elect to believe it was a divine command, and if you believe that mediums in London are guilty of the sin here denounced and damned, are you prepared to obey God? Are you prepared to move the Home Secretary to bring in a Bill for the slaughter of our mediums? Will you help to stone them to death? Will you even throw stones at their windows? If not, why not? Why not, Mr. Brown? We want your answer. Why not obey your God? We will give you as many columns of 'LIGHT' as you like for your reply, and we pause for that reply. If we do not get it we will return to your sermon and to you.

PORTRAIT OF MRS. ANNIE BESANT.

We give in the present issue of 'LIGHT' the first instalment of the address delivered by Mrs. Annie Besant to the Members and Associates of the London Spiritualist Alliance on Thursday, the 21st inst. The concluding portion of this address will appear next week, and we propose at the same time to give, as a supplement, a fine portrait of Mrs. Besant, beautifully printed on plate paper and in every way suitable for framing. We gave a portrait of her eleven years ago, but, though that was good, we believe our readers will agree that this one, recently taken, is even better.

OUR RELATIONS WITH THREE WORLDS.

ADDRESS BY MRS. ANNIE BESANT.

On Thursday evening, 21st inst., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, a large number of Members and Associates of the London Spiritualist Alliance assembled to hear an address by Mrs. Annie Besant on 'Our Relations with Three Worlds.'

MR. H. WITHELL, who presided, referred to the occasion when Mrs. Besant, who was expected to deliver an address to the Members of the London Spiritualist Alliance, had been, to their regret, prevented by her absence from England. On the present occasion they were more fortunate, and they all rejoiced to have her once more on their platform. Mrs. Besant, as they knew, was the head of the Theosophical Society, between which and members of the Spiritualistic movement there had, perhaps, not always been that kindly feeling which they hoped might prevail. There had been no unsympathetic feeling between the leaders of the two movements, but there had, he feared, been a want of sympathy at times between the rank and file of the two bodies. He hoped that through the presence of Mrs. Besant on their platform this want of sympathy might become a thing of the past, and they might look on each other as workers in one cause. They had much in common with each other. They had both to fight the materialism of the age, which was sapping the character of the people and destroying all that was best in human nature. They were alike also in desiring to know a little more of themselves, a little more of the God-like powers which every individual possessed, and how to exercise those powers, not for their own aggrandisement but for the good of others. He felt that Mrs. Besant in coming amongst them was actuated by the same desire. 'And I ask you,' said the chairman, 'not only for her sake, but for the sake of what we hope will be the result of her influence here, to give her a very cordial welcome.' (Applause.) Mrs. Besant, who was received with enthusiasm, then delivered the address of the evening.

MRS. BESANT said: 'I cordially reciprocate the words of friendship which have been addressed at this meeting to-night to myself from the Chair. As you know, I have, on several previous occasions, come with pleasure to your platform, and on this occasion I particularly desired to do so, although in London only for a few days; and my reason for wishing to come is the same reason that has just been expressed from the Chair. It is the hope, I think, of most of us to draw together the ranks of those who are struggling against materialism and who stand as witnesses for the truth of human immortality. That great fact surely should be more potent to unite us than differences on other matters should be to divide us. Moreover, it seems to me, differences are desirable and not undesirable. Differences of opinion represent the various aspects of a truth which none of us is large enough or strong enough to express completely in words. Just as the differences of religious belief add to the richness of religious knowledge, so do differences between Theosophists and Spiritualists help to bring forward various aspects of one immense and vital truth; and unless it is possible for us to differ with courtesy and with good feeling, we are unworthy followers of those great beliefs which we are trying to popularise in the world. For my own part, I regard the various schools of thought, all of whom are idealistic in their tendency, all of whom regard man as a spiritual intelligence—I regard the whole of those as parts of a great spiritual movement of our day.

'We very often—we who are Theosophists—speak of that movement as Theosophical, not intending in any sense to identify Theosophy with the Theosophical Society in an exclusive way, but regarding the Theosophical Society as one of the bodies existing to-day who bear witness to the spiritual nature of man and are endeavouring to spread the Divine Wisdom over the world, for that vast movement is a far greater thing than any one society can possibly be. Theosophy, which is translated Divine Wisdom, cannot belong exclusively

to anyone. That fact is obvious and cannot be denied. The Theosophical Society belongs to Theosophy. Theosophy does not belong to the Theosophical Society. (Applause.) And so I recognise on all sides brethren in the various schools of thought, all of us aiming at a single goal—the spiritualisation of the humanity to which we all belong; and there is one thing I may say here because I say it so constantly outside—almost always when lecturing to public audiences, almost always when referring to the life after death—we are bound to remember with gratitude the work done in the past by those of your leaders who faced ridicule, obloquy, and antagonism of every kind, in bearing testimony to the reality of human individuality on the other side of death: and the Spiritualistic method remains the only one that can be used against the materialist, the sceptic, the man who is not willing to go into the subject unless he can be furnished with *prima-facie* evidence for the survival of mankind after death. Over and over again, when dealing with the materialist, and knowing he will not receive any evidence except that which will appeal to his senses and which he can gain without a long course of study and training, I have recommended such a one to attend a carefully chosen Spiritualistic séance in order that, breaking down the barriers of materialism, he may be able to listen to teachings which he scoffs at, until, to some extent, he is convinced. Yet, as many of you know, Theosophists hold that there are certain dangers in connection with Spiritualistic investigation, but, on the other hand, that is also recognised by the most thoughtful and earnest Spiritualists, and they—quite as much as we—warn people who go along this line of investigation of the dangers which beset the pathway of investigators—dangers against which it is necessary they should be on their guard.

'What I want to do to-night, however, is to take advantage of the differences—or feelings of difference—between us to show that we have something to share with each other. To repeat over and over again what we know, is of little service. To listen to views with which we do not altogether agree, that is the desire of every level-headed student and investigator, and, therefore, I do not apologise but rather congratulate you that the views of many of you are not identical with my own. I believe that along the line of Theosophical thought there is very much that is valuable for Spiritualists to study. On some matters we, as Theosophists, tend to be more precise in our statements, and that precision, I think, might very well be utilised by many Spiritualists to help them to classify more carefully the great variety of phenomena which are found at the Spiritualistic séance, and generally in relation to those things which concern life on the other side. I want, therefore, to put to you something of our Theosophical method, so that if there is anything in it which you think may be useful to you, you may proceed to utilise it, and so enlarge your line of thinking as we may sometimes enlarge our own by studying your literature.

'As you know, the Theosophist lays great stress on the gaining of knowledge as apart from what is generally called "belief," and so I had better begin by a definition of what I mean by "belief," and what I mean by "knowledge." I mean by belief that which we accept on the testimony of others where we regard that testimony as reliable, so that "belief" would be that which is accepted on testimony regarded as reliable. On the other hand, "knowledge" I define as that which we have obtained by direct investigation, by direct perception. I will not say perception in the waking consciousness, because that term is limited by ordinary experience more than I should limit it—by the direct exercise of our own faculties on the facts presented to us. Now it is clear, if that definition be accepted, that the one is based on testimony held to be reliable and the other on direct individual investigation, and we must all admit that we have each of us many more things we believe than things we know. We are compelled to take a very large amount of the things we believe to be true on expert testimony of various kinds, and few people, perhaps, realise how little they possess of real knowledge and to what an enormous degree what they call knowledge is really belief rather than knowledge. In most scientific questions, for

instance, we are bound to accept the testimony of others. No human being has time enough or energy enough to investigate every line of scientific knowledge for himself and so gain first-hand knowledge of all the facts of science. We are compelled to fall back on the testimony of others, and what the intelligent person must do is to test the value of that testimony before he accords it his belief. Now I sometimes think the Theosophical student gets more definite knowledge than many of our Spiritualistic brethren, for although it be true that you may come directly into touch with those on the other side of death, still the knowledge which they give, which may be knowledge to them, can only form matter of belief to those to whom they communicate that knowledge. That which is stated by discarnate intelligences returning through the conditions provided for that return—the testimony which they bear regarding other-world conditions, that which they tell us about the lands on the other side of death—must always remain rather a matter of belief than of knowledge. The fact of their return is matter of knowledge which comes direct to those in touch with the spiritual visitant, but that which they tell us of the other side can only be matter of belief. It is not directly perceived by the student. Now along the line of Theosophical investigation, which I confess, of course, demands very much of time, very much of perseverance, and a certain amount of interior capacity—along the line of Theosophical investigation, when successfully carried out, we enormously increase the realm of our knowledge, for we come into direct touch with other-world conditions, examining them as we should examine the conditions in the physical world, dealing with that world just as any traveller to a foreign country deals with the country he visits.

'In the case of the investigator then—always a minority amongst us, as amongst other classes—you have a person who has gained a certain amount of direct knowledge, who is able to observe the conditions of the realm he visits, and bring back to the physical brain the conditions which he observes, and so, I venture to think, gain a fuller and sounder knowledge than is otherwise obtainable by those of us who are still living in the body of flesh.

'I want to put to you to-night exactly the conditions under which that is done. I want to show you how practical an investigation it is for those who are prepared to take it up with all the difficulties and obstacles that have to be overcome, and I want you to understand why it is a practicable line of research for any reasonably developed human beings—I mean by that the people who are found in the more advanced nations of the world, who are cultured, educated, and who have developed thought-power to any considerable extent. Such people can in a very definite way prepare themselves to be first-hand investigators of the after-death conditions, and the whole thing turns on the fact that we are the same beings on the other side as we are here; the only difference between us and those whom we foolishly call the "dead" is that they have permanently dropped their physical bodies, whereas we, even if we leave those bodies, continue to return to them. And here I may say that I use the word "permanently" only in a relative sense, since I am, as many of you know, a convinced believer in reincarnation, and I must not forget the usual sense of the word "permanent" in this relation. I want to put to you very definitely the fact that, regarding man as a spiritual intelligence—that is in his essential nature—we consider that intelligence is clothed in various garments of matter. These garments bring him into touch with the several worlds to which belongs the matter of which each garment consists. Every one of us at the present time is in relation to the worlds on the other side of death, and consequently when we die we do not go into them for the first time. We are living in them now as much as we shall live in them then. The only barrier lies in the fact that most of us have not yet organised the finer of these bodies to the point which our physical body has reached in relation to its own world.

'Let us, then, pause for a moment to consider the constitution of man and the three worlds with which he has immediate contact, for I leave out the higher worlds. I am going

now to deal only with the physical world, the astral world, and the heavenly world—the three worlds in which man constantly lives, and with the whole of which he is constantly in touch during his physical life, so that it is only a question of organising his means of communication. When he has done that he will be in as definite touch with these other worlds as with the physical world. The only thing that puts us in touch with the physical world is the physical body we wear. I mean by that a certain amount of matter which we have appropriated from the outer world, and which we have organised for ourselves in order to make it a means of contact with, and action upon, the earth. There is an identity of matter between the physical body and the physical world, and because that body is so well organised we are in touch with our physical surroundings. Now, it is obvious that increase of organisation would bring us into touch still more fully with the physical world, for there are still possibilities of physical evolution which lie before man, and will improve his touch with his physical surroundings. You will remember how Sir William Crookes pointed out what new worlds would open before us if we had a sense that would respond to the waves of electricity in the ether just as we have a sense that responds to the waves of light. We see because we have a sense that answers to the light waves. We are not conscious of these vibrations of the ether which are what we call electricity, because we have not yet developed an organ in the physical body which can answer to these vibrations as clearly as the physical eye responds to the waves of light: but there is no reason why humanity in the future should not develop that organ as it has developed the other organs stage by stage. So far as the eye is concerned, the physical eye is still capable of evolution. It is possible so to intensify physical sight as to be able to see much more of the physical world than most people see at the present time. We may see, for example, the chemical atom, the way in which the atom breaks up into less complicated forms and the way in which those in turn break up until we reach what a famous scientist has called "protyle." Man has by no means finished his evolution, and with the finer organisation of the universe, a process which is going on continually, man's physical world will widen, his horizons will enlarge, and we shall find immensely more to know in the physical world than the knowledge of to-day. But while that physical evolution is going on it is not the only evolution. According to the Theosophist the next kind of matter which is gradually being organised into a body (that is to say, a vehicle through which the consciousness can work) is that which we are wearing now and which will form our coarsest body on the other side of death. We are clothed now with this body which we have been using during the whole of our physical life, and which we have been gradually developing and organising, so that it is not a strange vehicle which we have to organise, but one we have already utilised in the physical world, and which only needs a little more organisation in order to be an effective instrument of consciousness on the other side. We call it the "astral body," or sometimes the "desire body," because desires and emotions use that kind of body for their exercise. Now it is possible to quicken the evolution in that part of our material garment to a very considerable extent. To begin with, most of you have organised it to a fairly high point, because as the mind develops it builds up this body, organising and utilising it for its own purposes. A very little extra exercise, a more deliberate and prolonged kind of thinking, in the way of meditation and concentration—these are the means whereby this body of finer matter is gradually and steadily organised so that after a time, when that process has been steadily carried on, we find that we gradually become conscious of another world as well as the physical world. We find that world—which is the world we shall enter into after death—is a world we live in all the time although normally unconscious of its existence, and our unconsciousness of it depends on the fact that we do not answer to it, for that to which we do not respond is practically non-existent to us.

(To be continued.)

A VISION LEADS TO A CHILD'S RESCUE.

Events seem to crowd one upon another in my life, for I, who hitherto have been cared for and guarded from every trial, now that my husband has passed on (see 'LIGHT,' July 31st and September 18th) must be the bread-winner for a family of six. What can I do? I feel utterly helpless. My thoughts fly to the needle, but I find I cannot use it and see to my family, so a friend, who knew my husband, offers to place my youngest child under the care of a foster-mother. It is so cruel to have to part with the baby, the only one who seems my real comfort; but, reluctantly, I let him go, take him myself. All appears well, but I leave him with a very heavy heart. That night I cannot sleep, I miss my child so much. After lying awake some hours, I resolve to get up and work. I sit up for a moment and find that my husband is beside me. In an imperative tone he tells me 'You shall rest,' and gently pushes me back on to my pillow. Again I immediately forget that he is dead, for his arm is beneath my head, and a feeling of rest and peace comes over me. My will asserts itself and I make an effort to rise, but all power seems to have left my muscles. My husband smiles at me and I fall into a dreamless sleep, from which I am gently awakened at dawn, by feeling my head gently raised; I open my eyes and see him standing beside me, bending over me. I smile at him, when he gently withdraws his arm. Again I try to move, but my limbs are as though locked in a vice. An anxious expression comes over his face, but a smile quickly follows; a cold draught seems to blow over me, he becomes more shadowy, and vanishes through the fast closed door. I feel that I can move again and I ponder over the mystery of life and death.

Two weeks later I am gently shaken out of my sleep to find my room flooded with a brilliant light, but I see no one. My husband appears to come through the wall itself. He bows gravely and says, 'The child is very unhappy, he must have a change at once; at once,' and I am in darkness. The next morning I tell myself I must have had a dream; if there was anything wrong I should have heard; but feeling troubled and ill at ease I decide to write, and go to-morrow. During the next night I am awakened by the cold, strong wind blowing over me, then the brilliant light shines forth and again I see my husband. He raises his right hand, and says impressively, almost sternly, 'The child is unhappy, go to him.' I promise him that I will. Then he points for me to look, and pictures appear, something like a cinematograph, only the people and objects are in natural colour. I am shown the little one smiling and happy in our own garden; then the scenes change rapidly, picture after picture, life-like in colour and movement; I see the child sobbing pitifully and hear him calling for me; then my room disappears and I seem to be on a railway platform, dark and forbidding. I enter a train, a sense of trouble overshadowing me. My husband accompanies me, but he sits on the opposite seat some distance away. He watches me as though he pities me. When the train stops I seem to alight on a miniature platform where everything is bright and clean and pure. A miniature train comes slowly into the station. We enter it; this time there is a sense of happiness over us both. The train stops, and my husband turns to me and says, 'The little one must change here.' Again darkness, and I am travelling through space and clouds with a bright light above me; the sense of rapid transition is glorious, I feel light as air itself. I am alone now, it seems, but suddenly go downward on to a hill, where I see meadows and trees, with a large grey stone building. There is a flower-bed in front, and a flight of broad, white steps leads to the entrance. The doors are fast closed, but without any effort I pass clean through them into a square hall with tiled flooring. Then I seem to wander from room to room. Some are large, some small, and I pass up a white stone staircase. Why am I here? I wonder. Walls do not bar my progress, I pass clean through them out into the night, then up into mist again, with the same white light to guide me home. Then I think of my child and decide that I will certainly go to him by the first train. I do so the following

morning, and the journey vividly reminds me of the one I had passed through in the night; I have the same sense of coming trouble and sorrow. No one expects me, the door is ajar, so I do not knock but walk straight in. My warning was needed, my child has been very cruelly treated. Shall I ever forget his cry when he sees me! He clings to me tightly, frantic with terror, begging me not to let 'her' beat him and put him in the cold water.

I found out afterwards that this cruel treatment had been his punishment when he fretted for his father. It took months to banish the look of fear from his face at the approach of any stranger, but he gradually forgot, and I had the comforting feeling that the father could still watch over his children. Some months later, friends interested themselves in getting my child into the R. Orphanage, and on the day of his entry I took him myself, and, to my astonishment, I found that it was the very building I had passed through in my strange experience: it stands on a hill, and I knew it before I entered its doors. Everything was the same, even to the staircase and the rooms I entered. A feeling of peace and thankfulness passed over me, for I felt certain that if God takes away with one hand He gives plenteously with the other.

M. E. E.

CLERICAL ANTAGONISM TO SPIRITUALISM.

The attitude towards Spiritualism assumed by the Rev. Frank Swainson, of Holloway, who in a recent sermon asked, Is it Divine (Biblical) or Satanic (Anti-Biblical)? reminds us of a method of attack which was common in the North of England twenty or thirty years ago, but which we thought had been abandoned. He identifies God with the Bible, or perhaps we should say the Bible with God and, replying to two of his critics who stated that 'the popular devil, with which Spiritualists are said to be in league, is nothing more than a theological fiction,' and 'I deny the existence of the devil,' he says: 'The denial of Satan's existence means repudiation of the whole Bible. The Scriptures from Genesis to Revelation teach the great fact of his personality, therefore it is impossible to throw one over without the other.' We wonder how many of his clerical comrades are fully prepared to endorse his assertions!

In a letter, recently received from a clerical correspondent, the writer said:—

'Never once in my clerical experiences of nineteen years have I ever heard from one of our pulpits the grotesque views put forth which are sometimes attributed to us; it is something of the past existing in old records and in books of sermons of a bye-gone age. No doubt a crank may be found here and there, but they are few and far between, and their influence is as limited as their notoriety is great. The works of Plumtree, Farrar and Chambers have had a wonderful influence on the clergy of to-day, but as we are naturally a somewhat conservative class, it is as yet the few only who boldly speak out what are at present the growing convictions of the majority, for as a class we feel that it is better to tread slowly and surely than hastily rush in where it may afterwards prove folly to tread. The growing convictions and consequent process of modifying former opinions result at present in what some may regard as the silence of ignorance, but it is not so, before long the trumpets will give no uncertain sound. Of course I speak for the Church of England.'

Mr. Swainson appears to have 'hastily rushed in' where he will yet find it was folly to tread. Spiritualists will not complain of his condemnation of fraudulent practices (although he would be better employed looking for and finding the truth), neither will they be disturbed because he denounces the whole subject as of the devil. We cordially recommend the Rev. Swainson to 'read, mark, learn and inwardly digest' the new work written by the Rev. C. L. Tweedale on 'Man's Survival after Death; or, the Other Side of Life in the Light of Human Experience and Modern Research' (reviewed in 'LIGHT' on p. 513). He will then be answered by a brother clergyman, and if he will not believe that he is mistaken then, all we can say is, to use a phrase with which he is familiar, neither will he be persuaded though one rose from the dead.

'DAGONET' AND REINCARNATION.

In the 'Referee' of Sunday last, October 24th, 'Dagonet' (who is equally well known to the public as Mr. George R. Sims) tells in 'Mustard and Cress' a curious story of a visit recently paid by him to a Harley-street brain specialist. While in the physician's waiting-room he entered into conversation with another patient, a gentleman who, although a complete stranger to him, professed to recognise 'Dagonet' as his brother-in-law in a previous incarnation. 'I do not remember my name then or yours,' said the stranger, 'but I was a Pompeian merchant and you were my brother-in-law. It was my wife's birthday, and we were having a little family luncheon party at the time of the catastrophe.' (The allusion is, of course, to the destruction of Pompeii.) 'You did some awfully clever tricks with oyster shells.' In commenting on this curious episode, 'Dagonet' remarks that it is an extraordinary thing that he has never in his life eaten oysters without being haunted by the idea that once he could keep several oyster shells spinning in the air together. Moreover, on his first visit to Pompeii, a good deal of the place seemed familiar to him. Unfortunately, 'Dagonet's' new acquaintance departed before he could be persuaded to throw further light on the mystery, and he is asked to communicate with the 'Referee' office, as the genial writer of 'Mustard and Cress' is naturally anxious to pursue the matter. We shall look with interest for further details, for reincarnation is a peculiarly elusive subject. Moreover, Mr. Sims' past identity as the brother-in-law of a Pompeian merchant has a smack of reality. Had he been recognised as Cicero, the elder Pliny, Josephus, or the Emperor Vespasian, the story would have had a more familiar appearance to those of us who are acquainted with modern ideas on the subject of reincarnation.

HOW SPIRITUALISM WINS.

The fact that Professor Lombroso was for years 'an obstinate opponent of Spiritualism,' and that in 1890 he 'recanted his charges' against it and ultimately became a completely convinced and avowed Spiritualist, reminds us of Dr. A. R. Wallace's emphatic declaration that:—

As a rule, all educated, and especially all scientific men come to the investigation of this subject with a very strong prejudice against it as being almost certainly based on credulity and fraud which they will easily detect and expose. This was the frame of mind with which the inquiry was begun by Professor Hare, the first American chemist of his day; by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robt. Dale Owen, a most intellectual and philosophical materialist; by Sir William Crookes, one of the first chemists of the present age, and by scores of others that could be named. These men all devoted not a few hours or days or even weeks to a hasty examination of the subject, but many years of patient inquiry and experiment, with the result in every case that the more thoroughly the subject was inquired into, the more able and intelligent the inquiries, the more seriously do its foundation facts and main doctrine become established.

Considerable acquaintance with the history and literature of this movement—in which I have myself taken part for twenty years—has failed to show me one single case in which any man who, after careful inquiry, has become convinced of the truth and reality of the spiritual phenomena, has afterwards discredited it or regarded it as base imposture or delusion.

The 'Daily Telegraph' said that Professor Lombroso turned his attention to Spiritualism, and as was to be expected was 'lost.' This is an indirect tribute to the power which Spiritualism possesses of compelling conviction in all honest and patient investigators, although, instead of being 'lost,' the Professor really found and knew himself, and his true place in the realm of being. Doubtless his knowledge of Spiritualism prepared him for the death change and his new conditions of mental activity on the other side.

JOTTINGS.

The power to invite thoughts that shall be pleasant and helpful, is within each one of us. So also is the power to drive away or kill thoughts that obtrude upon us unwelcome. The successful man in any walk of life is self-centred and capable of great concentrative powers of mind. Thus exercised these divine powers raise us above the influence of environment. We are no longer slaves, but masters, and are fitted to be led of the spirit toward the ever green mountains of life.

A physician, who affirms that the following statement is based on life-long observation, says that natural perfumes and artificial odours exert a real influence on our minds, and that 'the geranium inspires a man with audacity, self-possession, reckless daring. The violet inclines to devotion and tender affection; the benzoin to reverie, poetry, inconstancy. Mint is the mother of cunning and sharp practices. The verbena begets artistic taste. Camphor brutalises a man. Russian leather renders effeminate and develops a taste for pleasure and self-indulgence. Opopanax engenders madness. Amber enkindles inspiration.'

It is often found that the kind of clairvoyance known as crystal-gazing can be induced by looking intently at other objects, such as a glass or decanter containing water, a drop of ink held in the hand, a mirror, &c. But a new form has been brought to light by the trial at Pretoria of two Indians for 'practising witchcraft.' It is asserted that two girls were caused to look at a green leaf, on which camphor had been burned, and that they saw a monkey (whom the Indians declared to be one of their gods) and a certain woman, who was charged with having taken some missing money. The girls gave evidence and asserted with great directness and earnestness that they had seen the woman in the leaf. One of them, when told 'You can't see people in leaves,' replied: 'I can swear by the Almighty that I did!'

On the very day of Mrs. Besant's address to the London Spiritualist Alliance, Sir Robert Anderson, K.C.B., made one of the regulation attacks on Spiritualism, which he classed, incongruously enough, with New Theology and Christian Science. He was good enough to inform us that 'the miracles of God ceased in Jerusalem after the stoning of Stephen, and in Rome after the enunciation of "Ichabod," and that the spirits at séances 'were not spirits of the dead, they were evil demons.' We have yet to learn that the divinely regular order of the universe—physical and spiritual—changed at any date whatever. To use Mrs. Besant's phraseology, Sir Robert Anderson only 'believes'; she herself claims to 'know,' and she says that the spirits (as we call them) of the departed can and do manifest their presence, even if there is a constant pressure from a throng of undesired inhabitants of the astral world. Mrs. Besant did not tell us that these latter were 'evil demons'; the worst she described were 'sub-human' entities and human ones who, through lack of development, remained near the physical plane. We gladly welcome Mrs. Besant as an ally against the Andersons, the Rauperts, the Archibald Browns and Swainsons, and others who have not even an enlightened 'belief.'

The Bible nowhere condemns orderly, rational, and pure spirit communion. It is impossible to find any declaration that 'signs and wonders' and 'spiritual gifts' ceased or would cease at any given period. The assurances are all the other way. 'Signs and wonders' were to follow those who believed, and 'greater works' were promised by Jesus because he was going to his Father. The passages denouncing disorderly 'dealings with the dead' (or the seeking to spirits of an evil disposition) and admonishing us to 'try the spirits,' are proof palpable—'strong as holy writ'—that spirit intercourse was commonly practised, and that the Bible not only admits the fact that spirits do manifest, but that it exalts the good and discountenances the evil.

Mr. John Lobb writes: 'On the 22nd inst., while arranging hymns for the circle, I was talking of the early life of Mrs. Sarah Flower Adams, the writer of "Nearer My God to Thee," when Mrs. Lobb called my attention to a beautiful spirit by my side, and gave me a full description of her form and dress of the Victorian period. To our joy, we learned that the spirit was Mrs. Adams, who, at the circle, after we had sung her hymn, controlled the medium in prayer, and then, turning to the writer, referred to our conversation, two hours previously, and reminded a lady present that she had

just purchased for her gramophone a "record" of "Nearer My God to Thee." Anxious to verify the description of the spirit, I, after much trouble, secured her portrait, and found that she had appeared to Mrs. Lobb exactly as she was in earth-life. Her immortal hymn, handed to the printer in November, 1840, was hardly known outside the South Place Unitarian Chapel, Finsbury-pavement, E.C., where she worshipped for nearly a quarter of a century, but now it is to be found in nearly all the hymnals throughout the world.

The Llanelly correspondent of the 'Daily News' says:—
'A strange prophecy is recalled by the explosion at Trimsaran on the 22nd inst. Two years ago a clairvoyante foretold that an explosion would take place at this colliery in two days, months, or years. She told one man that he would be in the flames; he was in the middle of the blast and is among the dead. The colliers were terrified and refused to work. Proceedings were taken against the clairvoyante for fortune-telling, and a heavy fine was imposed on her.'

There seems to be a 'demon' epidemic just now. The Rev. W. Soole, of Bournemouth, recently attacked Spiritualism, and as a result the local 'Visitors' Directory' published a number of letters on the subject. Mr. Vincent N. Turvey usefully drew attention to the fact that 'the Great Central Figure of the New Testament actually practised Spiritualism, and encouraged some of his followers to do likewise, when he met the spirit of Moses on top of a mountain; and what is even worse, Moses, by coming to meet Jesus and his disciples, actually broke (or repealed) his own law. How sad it is that Mr. Blake (the President of the Bournemouth Spiritualist Society) should follow such an example, and there are twenty-five million other equally misguided people about too! How it must distress your learned correspondents! Then, too, after Jesus had ascended into Heaven he spoke to St. Paul. How wrong it is for people to deal with spirits, to be sure, and how thoroughly the Bible forbids it! Why did not Moses reprove Jesus, and why did not Jesus reprove Paul!'

The remarkable genius often manifested by children has been adduced as an argument in favour of reincarnation, but some observations collected by Professor Lombroso, in his book, 'The Man of Genius,' present features which seem to bear another interpretation. After giving a long list of what would now be called 'infant prodigies,' he mentions the 'curious spasmodic movements' to which persons of genius have been subject: restlessness of the feet, facial contortions, quivering of the lips, convulsive movements of the arm, spasm of the shoulder and hips, even dancing and jumping. These movements, for the most part involuntary and perhaps unconscious, seem to bear a strong resemblance to the shaking and quivering and other external manifestations produced by spirit action on a medium or sensitive, especially when first felt, before going into trance. The persons referred to did not get so far as the trance state, and therefore the preliminary signs of spirit influence may well have persisted throughout the whole period during which its effects were felt.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.

Spirits or 'Astral Shells': Which?

SIR,—A thorough and well-digested perusal of Mr. Leadbeater's works (all of them) would show: that some spirit communications undoubtedly do come from the spirits themselves, and not from their 'shells'; that, while intercourse with 'shells' is harmful to the spirits who have formerly occupied them, yet there is no harm in communicating with the spirits themselves, unless the communications are kept up for too long a period, and then only because the spirit is delayed in his progress to higher spheres; that vampires are almost, if not quite, extinct nowadays. True, a good number of 'minor vampires' are about, as well as other undesirable influences, as all Spiritualists know. But these may be avoided by proper safeguards.

'Julia's Bureau' is safeguarded both from the side of the astral world and from the physical side. 'Julia,' moreover, should by this time have learnt to discriminate between 'shells' and spirits proper, and her Bureau is well spoken of by Mrs. Besant. Anyone wishing to communicate with a departed friend had better do so as soon as possible, because then there will be a better chance of getting into touch with the actual person, and not merely a 'shade' or 'shell.' One

who died so short a time ago as the past summer, is probably still in the astral world and available for communications, if, that is, he has yet fully awakened to astral life—it took F. W. H. Myers two or three years to regain full consciousness on the spirit plane.—Yours, &c.,
F. S. SWELL.

SIR,—Permit me to endeavour to give some sort of an answer to the letter entitled 'Spirits or "Astral Shells"' (page 503). As the substance used in materialisations is generally extracted from the medium and built up in the form of the person required, it is easy to understand that the actual forms of the dead never appear at séances. There may be entities present in some instances who take possession of these forms and masquerade in place of those who have been evoked. Astral shells are frequently used by the communicating entities, but more often than not it is the 'astral' of the medium which is used. If Theosophical works are studied, the explanation will be forthcoming with regard to the manifestation of astral shells.

All this, however, has nothing to do with the question 'Do the dead communicate?' We can always communicate with them by means of thought without disturbing or evoking them, and thereby preventing their progress. Whether we should 'evolve' them or not is a much greater question, for when we begin to understand what death is, we shall hesitate before we disturb our friends. Why should your correspondent's friend wish to retard her lover's progress, for as sure as there exists a 'First Great Cause,' she will meet him again! She should let him rest, and seek knowledge from earthly sources; if, however, she wishes for proof, there can be no harm in endeavouring to obtain it, but it would be better to get it privately. Julia's Bureau may be, and I do not doubt is, perfectly genuine, but are the communicating spirits those whom they profess to be? It is extremely difficult to judge between a genuine spirit and a masquerader, and, further, there is always the fear of deception, either unconsciously on the part of the medium or consciously on the part of the 'control.'—Yours, &c.,
L. A. BOSMAN.

16, Oakfield-road, Clapton, N.E.

SIR,—Is it not well known that in the privacy of the home circle, with harmonious conditions, the most satisfactory manifestations are procurable; those who return being relatives of friends to come on errands of love and mercy.

The late Dr. Rabbitt advised the materialist to seek out the truth of the matter with an earnest spirit, for so vast and momentous is the question of whether man shall live and expand for ever, that every thoughtful mind should investigate for years if necessary, and that with a spirit of candour and humility. Spiritualists build upon actual facts of vision and hearing, while the materialist builds upon theories! India has believed in the Karma theory for centuries—ask India to-day with what result.

Inquirers need entertain no fear respecting communion with those on the higher plane of life. The writer has—to a great extent—avoided the public séance room, yet has had frequent visitation from sisters, brothers and friends—especially sisters who have lived from infancy in the higher stage of existence—gentle whispers, kind advice, yes, even to the opening for a few minutes of the writer's spirit eyes—a vision of dazzling brightness of our spirit world clearly displayed. We all need further development, remembering that life is one course of progress. Respecting mediums giving absent treatment, 'LIGHT,' for September 18th, gives an example of this.—Yours, &c.,
E. J. T.

Table-Turning in India.

SIR,—At the conclusion of a séance at the Calcutta Psychical Society on the night of August 30th, the lights were turned up, but four of us out of the eight who took part, two ladies and two gentlemen, still had our hands on the table, which then began to move with great power, despite the bright light.

As this was unusual with us, we became greatly interested, and, after various manifestations, I asked the table if it could walk to a sofa, which was some twelve feet distant. It started off immediately, walked a few steps, and, as if progress was not quite speedy enough, laid down flat on the floor and glided with great rapidity right up to the sofa.

I next asked if it could climb up and stand on the sofa. It did so at once, standing on one leg on the very edge of the sofa. It then returned to the floor, when I asked it if it could climb right on to the sofa and remain there. It did so at once, displaying great intelligence in dodging the cushions and open carved work in which the three legs, at times, tended to become entangled.

It remained on the sofa for some time and finally returned to the centre of the room, where the controlling spirit gave her name as 'Maud V.,' and also furnished us with some interesting facts about a private séance that a few of us hold in another quarter of the city every Thursday night.

I have never before seen a table (a fairly heavy one) act with the intelligence and promptness displayed by the one we used last Monday night, but perhaps some of your readers will favour us with their experiences of extraordinary table movements. Their accounts should make fairly interesting reading.

The rules of my service preclude me from publishing my name and address, but you may give them to anyone interested.

—Yours, &c.,
Calcutta,
India.

C. A. C.

'Subliminal.'

SIR,—As one deeply interested in trance conditions, it would assist me and doubtless numerous others if your correspondent 'Subliminal' would carefully consider (or reconsider) the word he uses so frequently, and let your readers understand what he considers to be the phenomenon of the 'subliminal,' and the general working conditions of his hypotheses.—Yours, &c.,

HAFED.

Kingsford and Maitland Letters.

SIR,—I hope, some day, to publish a volume containing letters of interest written by the late Dr. Anna Kingsford and Edward Maitland. If any readers of 'LIGHT' have in their possession any such letters, or, in fact, *any letters* written by the above-named persons, I should be greatly obliged if they would lend them to me for perusal, and (in the case of letters of interest) for publication. I will take great care of all original letters lent to me, and return them at an early date to the senders.—Yours, &c.,

SAMUEL HOPGOOD HART.

Edenhurst, Birdhurst-road,
South Croydon.

An 'Astral-plane Scientist.'

SIR,—Is not the following an example of the self-conceit which seems nearly always to accompany psychic study among a certain class of people?

Having occasion to go into a shop where there was a notice of psychic lectures in the window, I asked the proprietor if he were a Spiritualist. He replied, 'Well, I have advanced far beyond that!' 'Oh!' I exclaimed, 'you are beyond Spiritualism. To me Spiritualism is the science of God, and includes all there is in the universe. Have you got beyond God?' 'No,' hesitatingly. 'May I ask what you call yourself? Are you a Theosophist?' 'No, I am an Astral-plane Scientist.'

I could not help being amused at such an anti-climax. The astral-plane I have always understood to be the spirit-plane nearest the earth, where earth-bound, unprogressive spirits live, and yet our friend thought he had advanced beyond Spiritualism! As I was leaving, the last words he said were, 'Yes, Spiritualism includes all there is.' How true it is that people err chiefly from want of thought.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

'THE RIDDLE,' by Michael Wood (Rebman, price 1s.), is one of those deep and searching, yet charming, analyses of character so well known to all readers of this writer's stories, especially those which centre around the 'House of Quiet' at Brent. This one presents unusual interest to those who have learned to recognise spirit influence. A highly sensitive boy is roughly taken in hand by a matter-of-fact curate, who is startled to see the features of a very fair woman 'grow out from behind the face of the living boy.' There was a black bruise on the temple, and 'a swathe of fair hair, that fell beside the face, dripped with water.' There was 'hereditary insanity' in the boy's family which never attacked a woman, or more than one member at once. The boy's father was afflicted with suicidal mania, but suddenly recovered, while the boy himself became the victim of the abnormal taint as a voluntary substitute. Spiritualists will see in this a case of spirit influence amounting to obsession, but we cannot say whether it is founded on fact or is a purely imaginary narrative. The incidents are powerfully described, and the moral teaching is wholly excellent.

SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—On Sunday last Mrs. Place-Veary's clairvoyant descriptions interested many inquirers. Mr. George Spriggs presided. At *Percy Hall*, on October 18th, Mrs. Stanley J. Watts gave clairvoyant descriptions, which were highly appreciated. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last, at the Harvest Festival, Mrs. Fairclough Smith delivered a stirring address. Miss Jeannie Bateman beautifully rendered two solos; Mr. Roy Beard gave a recitation and Mr. Haywood an organ solo.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard delivered a beautiful address. Mr. Stanley Beard's solo was much appreciated. Mrs. Fairclough Smith named the baby girl of a member. Both halls were tastefully decorated with floral gifts. Sunday next, see advertisement.

KINGSTON-ON-THAMES.—24, MARKET-PLACE.—On Sunday last Mr. R. Boddington addressed a large audience on 'A New Basis of Belief in Immortality.' Sunday next, Mr. Horace Leaf, trance address and clairvoyant descriptions.—B.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Mr. Symons gave an address on 'God.' Sunday next, at 11 a.m., circle; at 6.45 p.m., Miss V. Burton, trance address.—C. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. F. Roberts gave an address and excellent clairvoyant descriptions. Saturday, October 30th, at 8 p.m., social evening. Sunday next, at 7 p.m., Mr. Stuart Young, address.—H. B.

STRATFORD.—WORKMAN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. Kelland gave an interesting address on 'Mediumship,' and replied to questions. Mr. G. F. Tilby presided. Sunday next, Mr. J. G. Nicholson on 'Death and the Poets.'—W. H. S.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Mrs. Beaupaire gave an address and clairvoyant descriptions to a crowded audience. Sunday next, at 7 p.m., Mrs. Harvey will give auric readings. November 14th, Miss V. Burton. At *Raleigh Hall*, 3 p.m., Lyceum. November 4th, social evening.—A. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. A. Sarfas gave an address on 'Abide with Us,' and psychometric delineations. Mr. Lee ably rendered a solo. Sunday next, at 3 p.m., Lyceum; speaker at 7 p.m., Mr. Percy Smyth. Monday, 7, ladies' circle; Thursday, 8.15, Mr. J. Kelland on 'Figureology.'—W. Y.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Workman's Hall, Romford-road, Stratford, on Sunday, November 7th. At 3 p.m. Mr. T. Brooks will read a paper for discussion. Tea at 5 p.m., 6d. each. Speakers at 7 p.m., Messrs. G. T. Gwinn, R. Boddington, S. Wright, T. Brooks, and M. Clegg.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. Wilkins' address on 'Things I Have Seen and Heard' was much enjoyed. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Spirits, Their Nature, Powers and Homes.' Saturday, 30th, at 7 p.m., whist drive in aid of the Fund of Benevolence.—W. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. W. E. Long spoke on 'The Voice of Conscience,' and in the evening on 'States of Consciousness after Death.' Sunday next, at 11 a.m., public circle, Mr. W. E. Long, inquirers welcome; at 6.30 p.m., address on 'Trance, the Key to Spiritual Vision.'—E. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. W. Love conducted a circle. In the evening Mr. J. Blackburn gave an address and Madame French clairvoyant descriptions. Sunday next, at 10.45 a.m., public circle; at 6.45 p.m., Mr. Panter. Thursday, 7.45, Madame Hope. Wednesday and Friday, 8, members' circles.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mrs. Petz answered written questions, and in the evening gave an address on 'Builders of Bridges,' appealing on behalf of the old workers. Solo by Miss M. Travers greatly appreciated. Collections for Fund of Benevolence. On the 20th Miss Ryder lectured on 'Comparisons' and answered questions. Sunday next, at 11.30 a.m., Miss Smallwood, address; at 7 p.m., Mr. G. Tayler Gwinn, address. Thursday, 8th, Mrs. Irwin, psychometry. November 7th, Mr. Sarfas.—C. J. W.